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A. H. M.

Ye who have lived and fought and strove,
To keep alight this Craft's pure flame,
Take heart, rejoice that in the struggle here
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And strength and hope; and faith from One
Who, watching e'er, controls all good,
And ever strengthens thee with ties so strong
That naught of evil shall prevail
Nor calumny, nor greed, nor false ambitious pride.
So in His own appointed time
These welcome words shall comfort thee,
"Man of my mind, strong soul
Well done! pass on to glorious eternity—
In light and joy and full fraternity.



VOL. 38 JULY, 1943 No. 11

HOMILY One criticism which may be fairly leveled at the average American is his habit of superficiality. It is evident in many ways and in many places, from the great "victories" of American arms broadcast in screaming headlines to the demeanour of individual nationals when away from home. It is of concern to the more serious minded and constructive element of the community.

Americans are not fools, of course, but travelers in foreign countries having knowledge and circumspection will recognize the justice of the charge. Flippant remarks at historic shrines abroad, facetious references and odious comparisons made obviously and often blatantly for effect, the prodigal display of money inopportunistly and a hundred other banal irritants will at once come to mind.

America has not yet quite grown up. She is still adolescent. Her education has not been completed, though some stiff lessons since Pearl Harbor have had to be learned.

It is, of course, right and proper to be proud of national accomplishments, but we must be sure of our perspective. Favoured as we have been by nature and the possession, undisturbed, of almost illimitable natural resources, physical energies of an unusual nature have been released which have developed a great democracy, incidentally intoxicating with an assurance of superiority. A proper spirit of humility, if not meekness, might well take the place of past prides and prejudices to some extent—for our own good.

Who are we to patronize other races? Our history is not flawless and is very brief as the history of other great nations go. We have yet much to learn. The first phase of national development may now be said to be over; out of present travail or growing pains may well come a truer, broader world outlook. Assuredly the many thousands of the youth of this country, out of the contacts and experiences, the vicissitudes and disillusionment they have had, will be more tolerant. They will have an important place in the new world society now taking shape.

We can, it is hoped, look forward to a more reasoned state of mind and place our weight where it will do the most good. Lessons learned must inevitably have effect and our maturer mind correct the spirit of superficiality or condescension which has heretofore characterized too many individuals with too limited knowledge in strange surroundings. Out of the heterogeneity which has been America must rise the new and powerful nation which shall have so large a share in future living.

INDIA H. S. L. Polak, an Englishman who recently returned from a long lecture tour through the United States makes the statement "There has probably never been a time when Anglo-American friendship was greater than today, when understanding between the two countries was more pronounced. Nevertheless, there remains a troubled underecurrent of criticism of Britain of which it is necessary to take notice.

During the last thirty years Americans have learned much of what they know of the Indian nationalist movement and of Indo-British relations from sources mainly unfriendly to Britain, both Indian and other. Those who have made it their business to cultivate American opinion have, as a rule, been the victims of events and emotions which have first distorted their own balance of judgment and, in the result, have given to Americans a distorted picture of Indo-British history and the origins and developments of Indian nationalism. The ugly pages of that history have been isolated from their context and over-emphasised, whilst the brighter and more hopeful chapters have been studiously ignored.

Indo-British relations have thus come to have, in the eyes of American idealists, radical theorists, and hostile critics, the complexion of spoliation and exploitation. American history, as seen through their eyes, is being repeated in India. Indian independence is being denied to a nation united in its desire to be free from British oppression. This easy simplification of a highly complex and involved series of problems colours much of American thought towards this country, even though, in the main, it is friendly and collaborative.

The underecurrent of doubt and uncertainty of Britain's devotion to democratic ideals in her "colonial" relations remain a reality. The American promise to the Philippines of independence in 1946 is held up as an example of what India should have, in spite of President Roosevelt's recent warnings that it was applicable as "a pattern for the future of other small nations and peoples of the world" and then only after a long period of preparation. The unsatisfactory case of Porto Rico is never referred to.

And there is yet another matter in which high idealism differs from practical realities. Indians are Orientals. Their permanent immigration into the United States is virtually barred. No Indian, however distinguished, can, since a Supreme Court decision of 1921, obtain American citizenship, even by marriage with an American citizen. Until they are pointed out to them most Americans are unaware of these limitations upon interracial relations for which they bear a responsibility.

On the other hand, the true Anglo-American relationship is such that it is not difficult, if practical common sense is appealed to and plain facts are put objectively and in their proper perspective, to evoke a sympathetic appreciation of the joint Indo-British efforts, during

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States is Two Dollars a year, elsewhere Three Dollars, payable in advance. Twenty-five cents a single copy. Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising departments call HANcock 6690.

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS
Alfred Hampden Moorhouse, Editor and Publisher.

the last quarter of a century, to enable India to express herself freely and as an equal member of the Indo-British Commonwealth of Nations.

During recent months in particular Americans (other than the idealists, the theorists, and some others a great deal less innocent in motive) have found it hard to appreciate why the Indian parties, who had all to gain as well as all to lose in the present world conflict, had not resolutely put aside personal, party, and community differences for solution after the war and devoted themselves wholeheartedly to the defeat of the Axis Powers. This attitude has been strengthened since with the enemy at the gate the foremost and most powerful Indian party resolved upon "open rebellion" in order to achieve its ends.

The failure of the Cripps mission came as a great disappointment to American opinion. Practical Americans have never yet understood the varied and contradictory grounds upon which the proposals were rejected when the opportunity of signal service to the cause of the United Nations arose and a training-ground for Indian union in a post-war world had been provided. The frustration of hopes in Britain and in India was matched by that in America.

Since then, from what has been reported to them by their better-informed countrymen on the spot and by others familiar with the Indian scene, Americans have come to realise that the whole of the responsibility for the present impasse does not lie with the British but that intransigence, obstinacy and almost fanatical adherence to doctrinaire polities in some Indian quarters are a very important element therein.

Yet another factor in a wider understanding is a growing appreciation of India's magnificent contribution to the common war effort, in men, armaments, and other material. Von Arnim's surrender to the 4th Indian Division in Tunisia will have dramatised that contribution as perhaps nothing else could have done. The recognition that this contribution is of growing importance will naturally increase America's desire for the breaking of the present deadlock. The time has, however, passed, as Mr. Sumner Welles, the Under Secretary of State, recently made clear, when she could be persuaded to offer her active intervention to that end."

[*The importance of India in the present world struggle and the vast interests involved in any settlement of the "India question" makes any new light on this obscure matter important, for which reason we reprint the above article from the columns of the Manchester Guardian.*]—ED. CRAFTSMAN.

FUTURES One of the most interesting speculative occupations today is dealing in "futures."

Predictions and prophecies engage shrewd minds and dull; bigots and blandishers, zealots and zeros formulate a hundred and one theories until the mind rebels at the consequences should some of them materialize.

The good intent of most theorists is not to be

doubted, yet each starts from a thesis hypothesized to a great extent on individual premise which may and often is narrow in scope because of the limited knowledge of its formulator. So many knowing so much about what exactly "ain't so" and desiring to air their views get access to the public mind till confusion becomes to a large extent the order of the day.

It must be admitted that, generally speaking, we in America have not, as a nation, as yet qualified as authority on international economics or sociology, having been too busy with the more direct and personal matter of keeping up with a rather swift advance in such matters locally here at home, and with notable exceptions not doing a bad job of it. We have viewed the world scene from a sort of ivory tower, holding ourselves apart, detached from the maelstrom of European and Asiatic involvements.

Now the war has wakened the nation, which is to the good. Hereafter our people have to take an increasingly important speaking part in the great drama now being written—as it has in the tragedy of the past four years.

To blind ourselves to this elemental fact is suicidal. However much mid-Western or Eastern isolationism from whatever motive may argue "the play's the thing" today and each of us are part and parcel of it—willy nilly.

And what a play it is to be! Billions (and how common that word has become of late) of people, newly awakened to world consciousness and the knowledge that they are close neighbors—made so by the marvels of improved means of communication, for who until lately could have believed possible a flight from this continent to Europe in 6½ hours? Men may scoff, and do, but what was "impossible" yesterday is often commonplace today.

No longer will delayed doubt have but dubious distinction. Quickened thought, vastly stimulated, will enable a completely new national viewpoint to prevail—and pull its weight in the international tug of war.

A meeting of minds of all the peoples of the earth is not to be attained in a day or a year or yet perhaps a decade, but that with good will and honest intent it will ultimately prevail we may be sure. So Act 1 of the great drama must precede all other acts.

That there will be mistakes aplenty may be taken for granted.

Many rehearsals, much careful coaching will be needed before the perfect performance can be attained, yet faith and a boundless courage will carry us through the first days to a more reasoned manifestation of man's true destiny here on earth, one which T.G.A.O.T.U. may yet in His infinite wisdom find more creditable than that of the past.

White man and black, yellow and red, all are minute parts of the Great Purpose. Recognition of this truth and realization of their place and purpose and function in the Perfect Plan challenge that intelligence which raises man above the brute creation.

ORIGINS OF FREEMASONRY

By BRO. T. KEELEY, M.A., P.M., P.P.G.D.

In taking this excursus into the origins of Freemasonry, into that misty country where no headlands are discernible, I ask my readers to be patient with me when I let loose the reins of imagination and try to piece together the facts, comparatively small in number, which are known and to form some definite theory from them.

We all love Freemasonry; its tenets demand the admiration of all; its morality can only be characterized as excellent, and its symbols are as primitive, modern and universal, as the science of architecture is primitive, modern, and universal.

It is because we love Freemasonry so much that we strongly desire to get back, as far as we can, to its dawn upon the world, and picture the ancient Craftsman, faithful to his work, faithful to his lodge, and especially faithful to the community in which he lived.

When men began to build any sort of building, the art of architecture, however crude, was employed, but it was only when the highest civilization obtained that architecture reached its full glory. Egypt, Babylon, Greece and Rome, may be mentioned as a few of these civilizations, while with the advent of Christianity into the West, those glorious poems in stone, which we call cathedrals, witnessed to the great skill transmitted through generations of Masons.

And, I suppose, the architect himself was a Craftsman, a combination of both, just as we speak with all reverence of the G.A.O. T.U., Who, in His transcendence, immanence, and sublimity, was the architect and builder of the grandeur and glory of the universe.

There is a theory that the science of architecture took its rise from the woodlands of antiquity. Early man, living in the forests, would subconsciously have impressed on his mind the avenue of trees, their shape, height, their inclinations to one another, forming the grandest arch of all, the arch of verdant beauty drinking in the sunlight, and changing from the pale green of spring to the dark green of summer, and then to varied tints of autumnal glory.

Possibly the pillars and roofs of the naves of our cathedrals, with their embellishments and flutings, may have been patterned upon this sylvan magnificence, symmetry and beauty, and it is a welcome thought that man goes for his inspiration to Nature, and by implication to Nature's great Architect, God, the Father of all, Who is in all and through all, and without Whom nothing exists, Whose Spirit is Life Eternal, and Whose Inspiration is the fulness and glory of the genius of the earth.

While I lead you into the realms of conjecture, I want you to fix the following dates in your minds:—

(1) the earliest definite Freemason's charge extant in England is the *Halliwell MS.* or *Regius Poem*, of about the year 1388—555 years ago:

(2) the constitution of the Grand Lodge of England, 1717;

and while we have more or less definite records between 1388 and 1717, we can be definitely certain of the progress of Freemasonry from the latter date.

Even taking 1388, the antiquity of Freemasonry is established, but not the antiquity concordant with what is stated in the R.A. Degree, *viz.*, that it has survived the wreck of mighty empires and resisted the destroying hand of time. It is this latter antiquity, this darkness of remote ages, I am considering, and wherein I am attempting to find some light, however dim.

The subject has had a peculiar fascination for me. When I became more acquainted with the R.A., the names of Moses and Pythagoras as persons, Egyptians, Syriac, Hebrew, and Chaldean as languages, made me wonder whether there was any intimate correspondence between such different countries as Egypt, Chaldea, Syria, Greece, Israel; and whether in any way such a connection might be established as the author of the Ritual, whoever he was, seems to point out.

Again, in philosophical reading, I came across the secret society of Pythagoras, the initiation necessary to it, the Academy of Plato, the Lyceum of Aristotle, and the Roman Colleges, so that, being a Mason, I pondered over the resemblances and wondered if I could establish a connection.

The result is as follows—but their inner secrets are, of course, all lost, as they would not be committed to writing, and only the barest outlines are given of the period of initiation, etc., etc.

To plunge in *medias res*, into the heart of things, Egypt appeared to me to be the place where Freemasonry originated. I came to this conclusion after weighing the evidence of many authorities, and, after making this conclusion, I was pleased to find it corroborated in the *Arcana of Freemasonry*, a book written by Dr. Albert Churchward which I read after putting my ideas on paper, and though he would go on as far as totemic sociology, over 600,000 years back and more, I think we are on sufficiently imaginative ground to go back only to the civilisation of Early Egypt, a great civilisation now lost, for the most part, in obscurity; and whose records are only of latter years being brought to light, to see how far the evidence existing bears on our theory.

In the main, Dr. Churchward treats of Egyptology with some fulness, but some of his conclusions have little evidence to support them.

To revert to the year of the old Memphian Kingdom, 4,400 B.C., and have some record of that Egyptian dynasty, seems almost too extravagant for belief, when we consider that the history of our Great Britain only goes back to 55 B.C., when Julius Caesar came there, and he, writing later, gives some account of the country. Of course there are records of Greece and Rome and other countries going back much farther than our own, but their civilisations are of modern growth compared with

Egypt. Specially, however, taking this civilisation of Egypt, I wish to point out that in 3633 B.C., Menkaura built Pyramids, and his reign is noted as an age of art, literature, and also of religion. Of the construction of these remarkable buildings I do not wish at present to deal, yet they are peculiarly interesting and would well repay our private study.

Now, Art and Literature have, in their origins, generally been associated with religious orders, the artist and writer being a member of some religious brotherhood. Consequently, we find temples as the earliest types of architecture, and the king himself having been regarded as a god, the king's palaces and the king's tombs were built with all the skill and beauty the best architects of the time could employ.

We have only to look at Great Britain in exemplification of this, as our great and glorious cathedrals stand out unparalleled in craftsmanship and beauty.

The priestly castes of early times would, as the only educated people, keep their knowledge, i.e., their power, in their own hands, and only after thorough training (which would not be possible for the poorer and not nobly born people, generally slaves, to attain) would they allow the knowledge of their crafts to be imparted to the neophyte.

From these facts we can conceive that, in the ancient times we are considering, priestly castes would very carefully guard the secrets which gave them so great a domination over their countrymen. Moreover, the pyramids were built according to some mathematical plan, and the entrance to the great pyramid of Egypt, with its inmost recesses, follows mathematical lines, and also the priests of that time were the only mathematicians.

These generalisations lead us to make some inquiry into the religion of Egypt, the condition of its priestly castes, and the influence these factors had on other nations which came into contact with them through commerce or through conquest.

The basis of all early religions was sun worship, and the myths that have come to us concerning them from most peoples are beautiful and extraordinarily spiritual in their meaning when we consider the primitive mind dealing with these matters. They are, in reality, the poetry of the primitive mind. We have the Greek myth of Demeter, the Teutonic myth of Baldur, typifying the apparent death of the earth in winter and its resurrection in spring. The Aztecs and Incas of America had great temples to the Sun God, and the pure gold by which they symbolised the glory of the sun became easily the prey of the conquering Spaniards.

All early literature is full of parables dealing with the influence of the sun on the seasons of the year. Egypt has the great myth of Isis, corresponding with that of Demeter and Baldur. Osiris, the principal god, was the sun, but the favourite worship of the people was Isis, his wife. Isis came to be the moon goddess, and Osiris the sun; Horus, their son, completes the trinity. Osiris was killed by the spirit of evil, Typhon, the deadly stroke of winter; and Isis, after much searching, found his body, over which she continued to weep until her tears formed the river Nile. Every year her grief is re-

newed, for every year Osiris dies, and the tragedy is played through again. The body was recovered by the spirit of evil, who cut it up and scattered its fragments all over Egypt. Isis set out on a pilgrimage to seek for the body of her husband, and, after much search, collected most of the remains and buried them at Philae. The cult of Isis centered in this myth, which later played a great part in the worship of the great nations of the earth.

The worship of Isis became enlarged and spiritualised in its best forms until it included all nature. She was "Mother Isis," the mother of all, and a noble inscription was found on all her statues;

"I am that which is, has been, and shall be, and no man has lifted my veil," which embodies the open secret of nature.

Apuleius, in the *Golden Ass*, has preserved a fine hymn to her:

"Thou, whom the Gods cherish and the demons obey, who rulest the world, lightest up the sun, governest the universe, to thee the stars reply, the times return; the elements bow down; flame ascends at thy nod, seeds germinate, women are fruitful."

My fancy would enlarge on the inner meaning of this worship, but as we have a definite end in view—the establishment of the origins of Freemasonry—I wish to point out two inferences which, although the reason for them may not be apparent at this stage, as we proceed these inferences will become clearer.

First, the M——— slain by the evil spirit of his murderers, the search for his body, the rites and mysteries attending his burial seem to be descendants of this early myth, some thousands of years after this myth originated. This connection will become plain when I come to speak of King Solomon.

Secondly, I have always been struck with the insistence on the clockwise movement still in use, which seems to point to sun worship, for it will be perceived that as the sun shines on the dial the shadow passes in that direction throughout the day.

It is, then, to this priestly caste of the cult of Isis that we owe, in my opinion, the origin of Freemasonry. This religious order was the proud possessor of a system of knowledge, symbolical in the main, mathematics being the chief branch, which they guarded zealously lest the power they possessed should become weakened and their secrets possessed by the mass of slaves and the uninitiated.

The history of Osiris was deemed the most solemn and central mystery of their religion, the popular cult was Isis, the inner sanctuary was always that of Osiris.

What the initiation ceremony was like we can only conjecture, but that it was an awe-inspiring business there can be no doubt, for Herodotus, the Greek historian, mentions Osiris with great reserve; evidently he had been taught to be cautious and dared not speak much; and we hear of a Greek philosopher who went through the first and second initiations, but did not venture the third.

The Eleusinian mysteries of Greece will be considered in some detail later, and as they are copied from the

Egyptian, we can form some idea from them what the Egyptian mysteries were like, but for the present let this sketch suffice.

The candidate was divested of most of his clothing, and a chain or rope of some kind placed around his neck. (1) The chain or rope was a symbol that the candidate was being led from darkness to light, from darkness to the inner knowledge of the supreme Osiris. The candidate was blindfolded and was then led to the door of the temple. Arriving there, he requested admission, and the watcher demanded "Who he was." He answered, "The kneeler." He was then given a pass-word and admitted. What passed therein must ever remain a sealed book, but we know the light was given to him. Finally, after many years' instruction with further different rites and ceremonies, he was admitted a full member of the priestly caste, i.e., provided he survived. Certainly there were signs given to him and he was led to the confines of death, where he saw a great light. We have what may be called some adumbration of this. (2) There are characteristic aprons on some of the figures pictured on Egyptian monuments very like Masonic aprons; they are triangular in shape.

Now, it will be asked, how can this remote priestly caste be connected with modern Freemasonry? In answer to this we must trace, as concisely as possible, its connection, i.e., the influence of its priestly caste and knowledge, persisting through nations and civilizations through some 3,000 years.

Commencing with the V.S.L., we find that Abraham passed into Egypt because of the famine in the land of Canaan, and there passed his wife off as his sister. If the narrative is to be relied on, he must have had some knowledge of the Egyptian language, for he could scarcely have conveyed by signs the intimate conversations which must have taken place. Indeed, some people regard the Hebrew race as ethnologically the same as the Egyptian, and one can only read some close affinity between the two races if there has to be given any reasonable credence to the patriarchal history of Genesis.

I understand that a missionary from East Africa has found hidden away there a tribe with Jewish customs, (3) and this may possibly make the Egyptians an older Hebrew race.

Isaac, Abraham's son, follows in the exact footsteps of his father, but as the years roll on to the time of Joseph, who is sold as a slave to Potiphar, there is a complete migration of the descendants of Abraham into the land of Egypt, where they remain until the exodus under Moses, about the XII century before Christ.

In Moses we have a great character and a great leader. Around his birth, as around all great heroes of antiquity, there is a halo of the miraculous. He is born as a result of prayer, is saved from the general fate of Jewish boys, is reared in the palace of Pharaoh, the great Rameses II., who was also a great builder, is taught all the wisdom of the Egyptians and, consequently, must have been initiated and passed through all the various degrees, even to the highest. This appears most evident when he is the chosen leader of the chosen race appearing before the next Pharaoh, Menepthah, and trying to

convince that monarch that the Hebrews must be a separate race, in a separate country, worshipping one God, the omnipotent Jahveh, in the country of the promise.

The signs given by the Great I AM at the burning bush are copied by the Egyptian priests, and they are able to work similar miracles to him in bringing plagues upon that recalcitrant monarch, but Moses went beyond them when the power of the Great I AM entered into his soul: there must be some connection between the two, the Jewish leader and the cult of Isis.

We hear something about Moses in the R.A. But what I especially point out here is the connection of the inner sacred mysteries of the builder priests of Egypt with Moses, and as Moses is affirmed to be the founder of that peculiar and cultivated sect of the Essenes, Christianised about 40 A.D., which continued to the IVth century A.D., we can see how the chain goes on uninterrupted from his time. Of this later, when I come to consider that sect in ordered sequence.

Having shown the connection of Moses with the Egyptian rites, we shall next consider what should have come about two centuries earlier than the exodus, the introduction of the Eleusinian mysteries into Greece, about the year 1400 B.C., during the reign of Eretheus, who is said to have brought them from Egypt, and we shall see how closely they are allied in mystical teachings with the Egyptians—form some idea from their ritual of the ritual of the cult of Isis, though of their special signs and the method of giving them we are still in the dark—and also in general terms form some idea of what takes place in their esoterics.

Instead of Isis we have Demeter, who has the same attributes as Isis, the guardian of fertility; instead of Osiris we have Persephone, whom Pluto captures and removes to Hades, hence the search of Demeter or Ceres through the world, as the search for Osiris and the search for H.Ab.

The mysteries of Dionysius or Bacchus are of the same family type. He specially tends the fertility of the vine, but to go into all these similar and beautiful conceptions would take too much time.

ELEUSINIAN MYSTERIES

The Eleusinian mysteries were divided into two parts, the lesser and the greater; the lesser were, of course, first taken, and then the greater, involving lustration (purification or preparation), initiation, and perfection. Those who were initiated bore the name of *Mystae*. They had to take an oath of secrecy, with all the attendant ceremony, similar, I suppose, to what we know, and with penalties not only attached thereto, but carried out if the oath were violated. They then had to wait a year, during which period they received sufficient instruction to be able to understand the greater mysteries into which they would eventually be initiated. They were not allowed into the Sanctuary of Demeter, but remained during the solemnities in the vestibule. The greater mysteries stretched over nine days, and before the ceremonies began officers were appointed to examine all

1. A good book to read in connection with what I have been saying is Pater's *Marcus the Epicurean*.

2. Vide Apuleius—*The Golden Ass*.

3. Vide *The Daily Mail*.

candidates so that only those properly qualified were allowed further approach. When the examination was thoroughly and exhaustively completed, the oath of secrecy was again administered and the holy mysteries were read out of the *Petrona*, a sacred book, so called because it consisted of two stones closely jointed together. Then the candidates were asked certain questions, and they returned answers in a set form, after which they underwent a new purification and had to drink from a cup some liquid similar to that given to Demeter on her visit to Eleusis. They were then led through the darkness of the night into the lighted inner sanctuary, where they were allowed to see what none but the fully initiated ever beheld. This was a kind of mystic vision, accompanied by a prescribed discourse from the chief priest, and then they were dismissed with the words, "Watch, abstain from evil"—a warning voice lest they should betray the secrets committed to them.

The fundamental principle of the system seems to have been, as in all cognate mysteries, a deity who suffers and dies, triumphs over death, and has a glorious resurrection; somewhat varied in form, but similar to a speculative story known to us—these schools of mystery were principally conspicuous for the teaching of virtue and the practice of benevolence.

The cult of these mysteries lasted for many years in Greece, and had some influence on the Roman Collegia, through which, it is said, Masonry was introduced into England during the period of Roman occupation. This is one of the theories adopted for the arrival of Freemasonry into England; there is another more important, but of these later.

Considering further the influences of Egypt on Greece, we have some very interesting data more or less confirmed, but, in any case, very interesting. Thales, 646 B.C., the first of the early Greek philosophers, the first to predict an eclipse of the sun, a great mathematician, who first tried to get at the origin of matter apart from the mythic element, is reported to have received his mathematical training in Egypt, and, if so, he must have been initiated into the Egyptian rites. His influence is most felt on those succeeding him, and, consequently, we must leave him to consider his greater successor, Pythagoras, 570 B.C., with whose name most are familiar.

PYTHAGORAS

He was, undoubtedly, the greatest of the early Greek philosophers, a skilled mathematician, and the founder of a secret brotherhood.

His travels had carried him to Egypt, and, whilst there, he must have been initiated into their secret rites, for his own society resembles them in many points.

His history is haloed with legend and with wonderful stories and miracles which need not detain us, and a very short account of the order founded by him in Italy must suffice.

His society was moral and intellectual, and bore the impress of a priestly caste, as might be expected from his own initiation in Egypt. Uniformity and strictness were its groundwork. Before admission to the order the members had to go through a probation of five years, during which time they had to keep silence, or, at least, indulge in no idle or unprofitable talk. Their clothing,

their food, their occupations, their rising up and lying down, were all determined by rule. Ascetic practices were indulged in. Animal food was forbidden (*vide* customs of Jews and Egyptians). Each hour had its allotted task. Homer and Hesiod were learned by heart. Music, i. e., general studies, were continually practised. These were preliminary to the study of mathematics and the great rites, which were similar to the Eleusinian, and, consequently, the Egyptian.

This secret society increased in numbers until, finally, it was scattered by force, because it was mainly aristocratic and, therefore, hostile to the democratic ideas of Grecian peoples. Pythagoras is supposed to have been killed in one of these tumults.

Thus, in his celebrated order, we have a second chain in the development of the Masonic idea leading to Rome and the Roman Collegia.

Coming now to craft Masonry, as founded by King Solomon (1014 B.C.), we must notice this important point—that its ritual, in the main, follows the general ideas of the rituals of the cults of Isis and Demeter. There is the search and the finding, the mysterious solemnities, symbols and signs, in connection with them and the establishment of an operative brotherhood in connection with the building of the Temple, speculative otherwise.

How are we to account for these resemblances? We can do so in three ways:—

(1) either there must have been similar rites transmitted by Moses through the priesthood, or

(2) to the Essenes, or

(3) to Solomon through his commerce with Egypt.

Regarding the first, i.e., the priesthood, there is no data by which, so far as I know, we can establish the connection; (2) the Essenes had a ritual similar to that of Freemasonry, of which I shall speak in a moment; and (3) Solomon married an Egyptian princess, and in his later years wandered from the true God. The Pharaoh of Egypt had captured Geber, and had given it to Solomon: also Solomon travelled extensively in the land of Egypt. Taking all these things together, it seems very probable that, Solomon being a great and powerful monarch, allied by marriage with the Egyptian house, he would have known something of the ritual of Egypt. Also being an absolute Eastern monarch, a learned writer as well, the peculiar ritual of the Essenes would have a fascination for and would be known by him. Through Egypt, then, in both cases, he would have the necessary formulae for his Masonic order, and as we are well acquainted with the ritual of the Masonry founded by Solomon, we can now advance a step in our discussion.

THE ESENES

With regard to the Essenes, they form a most interesting and mysterious problem, but a most difficult problem to solve (De Quincey). It can only be touched upon here. It has already been mentioned that they were supposed to have been originated by Moses (Philo). They regarded the inspired law of God with the utmost veneration, their highest aim was to become temples of the Holy Ghost, and in the name of God perform miracles. They had all things in common: they

were strict as regards abstinence from flesh foods, they prayed before sunrise with their faces turned to the sun-rising, and between labour and refreshment they had a baptism of cold water.

According to Jewish tradition they had four degrees of purity:—

(1) The ordinary purity required of every worshipper in the temple.

(2) The higher degree of purity necessary for eating the heave offering.

(3) The still higher degree of purity for partaking the sacrifices.

(4) The degree of purity of those who sprinkle water absolving from sin.

The novitiate was of two stages, which extended over three years before the candidate was fully accepted. The first stage lasted twelve months, when the novitiate had to hand all his money over to the common treasury, and where he received a copy of the ordinances, also a spade, apron and white robe. He took an OB. which contained the following points:—

- (1) Love to God.
- (2) Merciful justice to all men.
- (3) Purity of character.
- (4) Strict secrecy.

(5) Perfect openness with the members of the order.

In all there were eight stages, and the candidate finally became an Elias or Elijah, the forerunner of the Messiah. It has been argued that Christ Himself was an Essene, and the sons of the prophets mentioned in the Bible appear very akin.

The Essenes, as a body, became Christians about 40 A.D., and have been traced as far as 400 A.D., after which they fade into obscurity.

The three great lights of the doctrine of the Essenes were Love of God, Love of Virtue, Love of Mankind, symbolically expressed by the Bible, Square and Compasses. So that in essentials they were very like our own order; the worship of the one true God had taken the place of the cults of Isis and Demeter, yet the rites remained similar to those of Greek and Egyptian secret societies. Philo, Pliny and Josephus all agree in ascribing to them time-immemorial antiquity, and they are especially interesting to us, as their chief doctrines are the same as those which the Culdees called the three great lights of the Lodge.

THE CULDEES

With the Culdees we come to England, and so we have traced the succession of Freemasonry from the early Egyptians, through the Jews, Greeks and Romans, through the Essenes, i.e., through thousands of years, to Britain.

I have not time to speak of the Roman Colleges, yet these are interesting because through these guilds comes another artery leading to England. However, I must leave them and speak in as brief a manner as possible about Freemasonry in England as practised by the Culdees.

In short, the Culdees were monks and clerics of the Celtic church, perhaps from St. Columba; at any rate it was the Christianity that came through Ireland and

Scotland (Iona) and not through Rome. In the eighth century, after the dispute between the two branches of the church was settled, they merged into the Roman body. It is interesting to note that the Canons of York were styled Culdees in the reign of Athelstan, and it is at York that Athelstan founded the first English Lodge, in 928 A.D. The Culdees had their secret rites, and because they were secret many stories became rampant that in secret they had human sacrifices. No strangers were admitted into their secret enclosures, none but those who were in some manner initiated. The universal condemnation of this secret society was because it was secret, and not because they were evil men who formed it. Many learned commentators connect their system with that of the Essenes, the Roman Colleges and the Eastern teaching of the Phoenician confraternities, and though we have no actual evidence of the signs and symbols they used, there must have been some marks by which they knew the initiated from the popular world. As the Essenes, they performed the double service, service to God and service to man (charity). St. Leonard's Hospital, at York, contained a master or warden and 13 brethren, 4 secular priests, 30 choristers, 2 schoolmasters, 206 beadsmen and 6 servitors.

The building (operative) Masons of England may have been more directly connected with the Roman Colleges through Constantinople, but that argument is not essential, and only gives confirmation of a general system of Masonry, but it is through the Culdees that we come to the first English Lodge (Athelstan).

Athelstan in his march against Scotland, 936 A.D., halted at York and asked the Culdees to pray for the success of his expedition, and on his return thither gave thanks to God. He granted them for an endowment a thrave of corn from every ploughland in the diocese of York. The Culdees had Lodges in many parts of England and Scotland, as the sequel shows, but we must remember the cult of the Roman Colleges was also known. We have no time to work this out, and must hasten on with the general trend of the argument.

ST. ALBAN *et seq.*

Before Athelstan founded the Lodge at York, St. Alban, who suffered martyrdom for the Christian faith, and who was also a great friend to Masons, obtained a charter from Carausius, the Roman Governor, to preside over a general council at which many new members were received into the fraternity and assisted in building many churches of the period. In the sixth century St. Austin placed himself at the head of the order, and founded the cathedral at Canterbury, in the year 600 A.D., Rochester in 602, St. Paul's in 604, and Westminster Abbey in 605.

No doubt many of you have seen on the stones of the oldest parts, Masonic marks. The order was employed in building castles, abbeys and cities during the period of the Saxon heptarchy, and the fraternity found a great protector in Alfred the Great. After the reign of Athelstan the Masonic fraternity was patronised by the Sovereigns of England in succession, especially by those

interested in architecture and the creation of those splendid buildings which are of great interest to the present day, i.e., what is left of most of them.

In Edward II's reign, many of the colleges of Oxford and Cambridge were built by the fraternity under Stapleton, Bishop of Exeter, who was appointed Grand Master in 1307.

Edward III revived the ancient charges and encouraged the order, which continued to flourish and increase down to the time of Henry V., when Henry Chicheley, Archbishop of Canterbury, was Grand Master.

During Henry VI's reign the order entered upon troubled waters, as we might expect, from the Civil War, "the Wars of the Roses" then raging, and also the Bishop of Winchester did his best to overthrow the order on account of the secrecy of its proceedings. A few years later the Church of Rome, for the same reason, issued its fiat against the Masonic Order, and subjected its members to the ban of excommunication, which order has been readopted in recent times. However, after the death of Beaufort, Bishop of Winchester, Masons were again received into favor.

Henry VI had been initiated in 1442, presided over the lodges in person, and used the Masons in building Eton and several Cambridge colleges.

After the turbulence of Henry's and the succeeding reigns which had interrupted this prosperity, it revived under Henry VII, who, in 1502, as Grand Master, opened a lodge in the palace.

In Henry VIII's reign Wolsey was appointed Grand Master and was succeeded by the Earl of Essex and other noblemen.

Under Elizabeth this office fell into abeyance for a time, until later in her reign Sir Thomas Sockville was appointed Grand Master.

On the accession of James I Masonry flourished both in England and Scotland, Inigo Jones, the celebrated architect, becoming later Grand Master in England. Sir Christopher Wren was also an illustrious Mason and a member of the Lodge of Antiquity for 20 years, but during the Revolution Masonry declined and made no considerable progress until the reign of George I.

A crisis had arrived in the history of the Craft, and it was decided that the privileges of the order should not be confined to Operative Masons, but that people of all professions, provided they were regularly initiated, should be allowed participation in them. With this view predominant there was formed the Grand Lodge of England, 1717, the bi-centenary of which was commemorated 23rd June, 1917, at an especial Grand Lodge at the Royal Albert Hall, presided over by H. R. H. The Duke of Connaught and Stathearn, K.G., Grand Master.

The original constitutions were established on the basis of the revised jurisdiction, and the ancient landmarks of the order were carefully preserved. Then, as free and speculative Masons, men were admitted to the order, the tools and implements of the Craft were used to illustrate the moral and religious duties so well known to Speculative Masonry.

Such, Brethren, in short, is the continuity of Freemasonry from the most ancient times down to the present Grand Lodge of which we have definite records. The chain has been unbroken, and there have been many more chains than one going through different civilizations, but all parts of the one grand chain. May the knowledge of this help us to regard our Masonic landmarks with more reverence, and indelibly impress on our hearts those great principles which have had prominence in all ages of the Masonic Brotherhood.—Brotherly Love, Relief and Truth.

When the Tide Is Low

LIZZIE CLARK HARDY

Sometime at eve, when the tide is low
I shall slip my moorings and sail away,
With no response to the friendly hail
Of kindred craft in the busy bay.
In the silent hush of the twilight pale,
When the night comes down to embrace the day,
And the voices call in the water's flow—
Sometime at eve, when the tide is low
I shall slip my moorings and sail away.

A few who have watched me sail away,
Will miss my craft from the busy bay.
Some friendly barks that were anchored near,
Some loving souls that my heart holds dear.
In silent sorrow will drop a tear—
But I shall have peacefully furled my sail
In moorings sheltered from storm and gale,
And greeted the friends who have sailed before,
O'er the Unknown Sea to the Unseen Shore.

Through the purpling shadows that darkly trail
O'er the ebbing tide of the Unknown Sea
I shall fare me away, with a dip of sail
And a ripple of water to tell the tale
Of a lonely voyager, sailing away
To the mystic Isles where at anchor lay
The craft of those who have sailed before
O'er the Unknown Sea to the Unseen Shore.

A MASON'S FAITH

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"Faith is the backbone of the social and the foundation of the commercial fabric; remove faith between man and man and society and commerce fall to pieces. There is not a happy home on earth but stands on faith; our heads are pillowled on it, we sleep at night in its arms with greater security for the safety of our lives, peace and prosperity than bolts and bars can give."—Thomas Guthrie.

Speaking before the Feast of St. John in the Grand Lodge of Massachusetts, Governor and Brother Leverett Saltonstall began his address: "Gentlemen of the Masonic faith."

The words burn brightly in the mind, lighting a new vista. For while Freemasonry has no dogma, nor claims to be nor is a religion, it *has* a faith which is at once its glory and its pride.

The Standard Dictionary lists seven definitions of the word *faith*:

1. A firm conviction of the truth of what is declared by another.
2. The assent of the mind or understanding to the truth of what God has revealed.
3. Intellectual conviction in general, on whatever basis.
4. The instinctive confidence which reason has in its own fundamental assumptions.
5. A doctrine or system of doctrines that one holds to be true.
6. An obligation to fidelity, whether expressed or implied, as, "the mutual faith of brothers."
7. The character of deserving belief or trust; good credit; credibility; reliability.

A Mason's faith may embrace any or all of these.

Exacting no religious test and taking to itself men of "every country, sect and opinion" Freemasonry requires only a belief in Deity, who may be called by each initiate for himself by any name he pleases. To the Mason God may be Jehovah, Allah, Mohammed, Buddha, Vishnu, Great Architect of the Universe, Great First Cause, the Absolute, Nature.

A belief in God connotes faith in His being omnipotent, omnipresent, omniscient; all-powerful, all-pervading, all-knowing.

As all theologies set forth a future life in the doctrine of immortality, some may consider this as the cornerstone of a Mason's faith.

But consider: The whole structure of Freemasonry is built about the Legend of the Third Degree which is constructed within the frame of belief in a resurrection. It is firm in dependence upon a life hereafter and everlasting. Freemasonry is but one of a thousand groups which so believe; every church in the world, no matter of what sect, teaches and believes that God is; that He is the Father of all; that all men therefore, are brothers; that after this earthly life there is a life everlasting—this Freemasonry shares with all faiths, all doctrines, all churches.

Therefore this cannot be considered as exclusively belonging to a Mason's faith. One must look further

to find what Freemasonry may consider to be her own special faith.

First among the tenets of a Mason's faith (beyond that set forth above) may be faith in country. Throughout the degrees is emphasis upon country. Masons are charged to be true to it; to countenance no disloyalty or rebellion; to support their government. So are millions of other men in thousands of other organizations. But Masons have a special right to consider that their faith rests in part on a belief in the country, for no other organization has been so deeply concerned in the creation and establishment of this nation as has Freemasonry.

A man has faith in the work of his hand and brain. The United States of America is largely the work of the brains and hands of Freemasons, and has largely been governed by Masonic principles and by Masons since its beginning. In the Bill of Rights is much that is Masonic. The Constitution was framed and signed more by Freemasons than by others. Washington and most of his generals were Freemasons. Congress and the Supreme Court are usually composed of a majority of Freemasons. At present thirty-four Governors of States are members of the Fraternity.

So belief in this nation, its ideals, its purposes, its progress, its future and its glory is a great part of a Mason's faith.

A second part, scarcely less great, is the belief of Freemasons in brotherhood. It is idle to contend that some Freemasons neither think much about it, or act much by it. Backsliders and the unregenerate are in all faiths, organizations, fraternities. The vast majority of Freemasons have made the concept of a universal brotherhood of man a part of themselves, believe in it, practice it as well as they can, have faith in it.

There was but one perfect man upon this earth and Him they crucified. No Mason is perfect. The faith of no Mason, therefore, is perfect. If there was perfect practice of brotherhood there would be no more war, poverty, or any other ill save those caused by act of God. It is idle too, to say that because our faith in brotherhood is not equalled by our works, *therefore* there is no faith. Belief in brotherhood, in its power, in its reality, in its future and its potency is a great part of a Mason's faith and cannot be written off by referring to the imperfections of human nature.

Masons believe in ritual. Ritual is one of the world's puzzles. The source of its power, the reason behind its effects, man's insistence upon the importance of its perpetuation, are alike mysteries. Ritual has always played a large part in the affairs of men; in their churches, their armies, their governments, their relations one with another. Something deep within us all responds to ritual; something so well hidden in the human mind that even the philosopher and the psychologist have not been able to dig it out. It makes us sounding boards which give back a new tone when ritual strikes upon our minds.

The truths taught in ritual can of course be ex-

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pressed in non-ritualistic language. For instance: God, who resides in heaven, we desire Thy name to be glorified, and that what Thou willest to be upon this earth, including the bringing of Thy kingdom, be accomplished here as it is in heaven. We ask of Thee our meals every day and entreat Thee to forgive us when we sin, just as we will forgive those who sin against us. Do not let us come into the snares of temptation but keep us from all that is evil, because Thou hast both glory and power, now and for ever, amen.

The words means the same as those in the Lord's prayer; they do not sound so beautifully nor so musically, but the sense is there. The Lord's prayer is ritual known to every English speaking man and woman the world over. It is ritual which can be said by any group anywhere, anytime; a power for unity, a bond between strangers, a level on which high and low, rich and poor may meet and commune.

So it is with the Masonic ritual. Rituals do differ in different jurisdictions, but in details rather than in essentials. Many Freemasons go from place to place, but the great majority stay within their own jurisdictions. The Masonic ritual they learned is the only ritual these know.

What is important is not the particular ritual, but hears, learns, knows and grows to love. It is an integral part of the mystic tie. It is a cement joining heart and heart. It is a silken cord between mind and mind, drawing a brother back and back again to hear the same old words, the same old truths framed in the same old phrases.

Aye, Freemasons believe in their ritual as a foundation stone of a Mason's faith.

Freemasons believe in their leaders. As all know, mistakes are made, occasionally the wrong brother gets in line, sometimes reaches the East with little ability, with nothing to give his Lodge. But it is the exception which proves the rule. Through countless years brethren have learned that their leaders are to be trusted. The heavy responsibility which is a Master's, the almost crushing burden which rests on the devoted shoulders of a Grand Master, have in the main been proudly and successfully born. Somehow the arcana which clothes the Master, the sheen of the purple a Grand Master wears, give birth to the desire and the ability to rule justly and to deal gently, to lead wisely and to decide rightly.

So Masons have learned to believe in their leaders, to reverence the position of Master and Grand Master, to applaud what is well done, to forget and forgive what is ill done. Belief in leadership is an essential for progress in any institution; that the Fraternity has had the belief so long and with such justification cannot but be a main part of a Mason's faith.

A Mason believes in his Mother Lodge. Ah, pity the Freemason for whom those words hold no thrill; to whom the right to belong to the little Lodge of long ago is not a diamond in life's coronet of honors won! Actually she may be little and ineffectual; her hall small and ill furnished; her brethren undistinguished; her accomplishments too minute to be found in print. But to most Masons she holds something no other Lodge can possess; for most there is a glory about

her name and a rainbow within her temple. To return and to mingle again with those who make her is an event to be looked forward to, a privilege to strive hard to possess.

From whence comes it, this love for Mother Lodge? From whence comes it, love for mother?

From the same wellspring, buried deep in humanity. Our mother gave us life. Our mother cherished, guarded, guided, taught and loved us. Our mother is proud of us. Our mother exults when we succeed and weeps when we fail. Our mother is ours, and none may take her from us.

So with the Mother Lodge. She gave us Masonic life. She cherished, guarded, guided, taught and loved us. If we succeed, the Mother Lodge rejoices. If we fail, she is grieved. Our Mother Lodge is ours and none may take her from us.

Belief in our Mother Lodge is at once fierce and tender. The more our minds tell us there is no reason therefor, the more intolerant we are with those who dare to say so! Love for, belief in our Mother Lodge is well woven in with a Mason's faith.

Brethren believe in Grand Lodge. Newcomers at times do feel that the Fraternity is divided into "we" and "they"—"we" being the officers of Lodges and delegates and "they" the officers and Past Officers of Grand Lodge. Such a conception, dividing the Craft into the sheep and goats, is as unfortunate as it is unkind. Those who attend Grand Lodge much and often have a clearer vision. In the long run, no body of men has collectively a kinder heart, a greater mercy, a keener justice, a saner decision between what is attractive but not wise, and what is conservative and therefore apt to be safe. Read as many *Proceedings* of as many Grand Lodges as you will and over what period of time you may have the patience to go. You will find here and there legislation which has proved mistaken in later years, but you will look hard and far and find little or none of decisions based on other than decent and selfless thinking; upon the humanities rather than upon political considerations.

Hence it is that the Fraternity has an abiding belief in Grand Lodge, justified by experience and practice. Surely this, at times almost touching in its assurance that in Grand Lodge lies the remedy for all fraternal ills, is a great part of a Mason's faith.

The triumph of good over evil is one of the great teachings of Freemasonry. That truth cannot be crushed to earth there to remain; that selfishness and greed cannot in the long run triumph over fidelity and skill; that at long last virtue brings its own reward and sin and evil its own punishment, is a part of Freemasonry. It is impossible to be a Freemason and not carry that teaching into daily life.

At long last, goodness, not evil, wins. At long last, that which is slain by error is raised by truth. At long last, heaven is above and hell beneath the feet of men.

Multiplied thousands also so believed who are not of the Fraternity. Belief in the triumph of good over evil is not the exclusive possession of Freemasonry. But it is so much, so often, so completely taught in Freemasonry, so impressed in formal ceremony and ritual and degree, so constantly sung in the ears of those

who go to Lodge that it cannot but be considered among the materials from which a Mason's faith is built.

Finally Freemasons believe in men. It is a great possession, this—to believe in our fellows because we have said the same vows, seen the same "work," taken the same degrees, sat in the same Lodge, struck hands with the same grip. To have faith in one's fellowmen is an asset beyond money and beyond price. To believe that all men are good if we dig deeply enough; that most men have good within them to be found without digging far to find it; to know that in the long run a man will do what he promises, can be depended upon to keep his word, is worthy of trust and confidence—this is wealth at its best and not to be destroyed by

WORCESTER CATHEDRAL

By SAMUEL HENRY LONGLEY

Warfare has raged all about this ancient Temple, battles have been fought in the streets of the city where it stands, the city itself was burned once by an attacking army, but this noble sanctuary has come unharmed through it all. It stands today a silent memorial of the faithful work of the Craftsmen whose skill created this cathedral so nicely but yet so strongly that it has survived the wreckage done by human passions. Who were these Craftsmen? History is silent. We know nothing of them. Not a single name has been kept for us. We can simply admire the work they left.

This splendid structure of stone was probably carved and put together by the monks who passed their lives in the monastery that formerly flourished within these walls. Many of their former quarters are still there and in fancy we can picture them lovingly carving the stones to fit the places selected for each one. This cathedral was begun in the early years of the Norman time, but the work went along for some centuries after that and we find in the walls of this sanctuary bits from all the periods of English architecture. These are all worked together into one harmonious whole.

We are greeted with awe at the very entrance of the churchyard, for two Roman pillars with finely carved capitals are set at the gate. These were dug from the bed of the river flowing close to the temple. Another is found within in use as the baptismal font. Mention should be made in passing of the Easter sepulchre, an arched niche in the north wall of the chancel, where the crucifix was placed on Good Friday to be raised again Easter morning with rejoicing. Within this niche are reddish traces of a Resurrection fresco. This Easter sepulchre is done in a creamy stone with a ball-flower ornament.

This cathedral is dedicated to Our Lord and the Blessed Virgin Mary and was formerly a Benedictine monastery. It is probable that the building was designed by one of the monks of the order and the work of carving the stone and erecting the building itself was done by some of the lay brothers, of whom there were usually many connected with such a foundation. The

the cynic who points to the men who have failed those who believed.

Man does fail. He reaches for the stars and grasps a branch above his head; he adventures towards the sunset and settles on the banks of the first river which blocks his path; he starts right and runs strongly and turns off to the primrose path and falters when he reaches the garden. All sadly true. But *some* reach for the stars and find them; *some* travel to the sunset nor stay not until the goal is reached; *some* run until they drop nor ever swerve. It is these in whom Freemasons believe. It is belief in such as these and the knowledge that a majority of men *are* such as these, which makes belief in men the capstone of a Mason's faith.

ing them to the last, and now we enter there to find still more beauty. Here we find the Early English style in its most harmonious expression. One should pause here long and let its charm sink deep into the consciousness. The slender columns of Purbeck marble rise on both sides crowned by nicely carved capitals of the same material. The Bishop's throne and altar are both modern, but the choir stools are still there as of old except for the touch of a restorer, who, however, did not do too much injury. There in the middle of this choir and right before the altar is the tomb of King John of England, who died at Newark and had his body placed here. Along the top is his figure carved in the thirteenth century, perhaps the oldest figure of an English monarch.

At the south side of the main altar and in front of the entrance to the transept stands the Chantry of Prince Arthur done in Tudor style. He was the older brother of King Henry VIII and passed away in 1502 in Ludlow Castle and his body was laid in this beautiful Chantry. Two slender columns rise at each end with two others in the middle. The delicate carvings all over

this fine piece of work show the skilful touch of a master hand, its beauty is exquisite. He was buried under the rites of the Roman Catholic Church. Little could he dream that his brother who took his place on the throne of England would sever his country from that church. Centuries have passed since then and this Chantry still charms us with its chaste beauty.

We pass out through a fine Norman doorway to enter the close of the cloisters where the effect of the warm red sandstone is beautiful. These cloisters are of Perpendicular work engrafted on Norman and are still as when the Benedictines paced here in meditation, perhaps planning the work of this cathedral. At the east side stands the Chapter House with its roof supported by a single column. The house itself is Norman, but the roof Perpendicular in style. At the south stands the old Refectory now used as a school room. This is a Decorated room. As we pass out through the ancient gate we pause to look up at the ornate tower and wish we could know more of the craftsmen who wrought so well in those ancient days.

CHARTER OF THE FREE

GEORGE EDWARD BUSHNELL, 33°

After 167 years, may we assume that the Declaration of Independence is still—the charter of the free? It is not an idle question. There is something intellectually and spiritually disturbing in the complacency with which we accept regimentation. One wonders what Thomas Jefferson would say if he could hear us speaking quite casually of a "Czar" of one kind or another! Are we in danger of extending the imperative readjustments due to war emergencies to a point where we endanger the traditional American way of life when the war is over? Have we outgrown the Declaration of Independence? We think not.

"THE CONSENT OF THE GOVERNED"

If not, what then makes it live? It is not the indictment of George III. We read that today in the calm perspective of History. We now know why a British king sought troops in Russia and Holland, and finally hired 20,000 Hessian mercenaries to crush the revolt of the Colonies. We know now that the heart of England was not in that war. July 4th is observed today in London as in Philadelphia. The Declaration of Independence is ranked with Magna Charta and the Bill of Rights. It is the embodiment of the democratic spirit.

One striking phase in the preamble keeps this historic document alive. After a clear enunciation of the inalienable rights of the common man, life, liberty and the pursuit of happiness—we are reminded that "to secure these rights, governments are instituted among men, *deriving their just powers from the consent of the governed.*" In the consent of the governed, and in that alone, does a democracy find its enduring sanctions.

THE ISSUE IN 1943

Is "the consent of the governed" an issue in 1943? It is not a partisan issue. Thoughtful citizens have no partisan illusions. It is clear that both great political

parties are more concerned with a struggle for power and patronage than with principles. The tragedy of events or the moral strength of the people may compel them to rise into greatness.

On the other hand, thoughtful citizens representing both parties are beginning to ask searching questions. Will emergency measures yield to the normal processes of democracy when the war has been won? Are we willing to endure a degree of inevitable administrative inefficiency as the price we pay for democracy? Or do we want to be managed by directives? Do we wish a strong centralized government and a limited opportunity for the individual or do we prefer a weaker government with more emphasis upon individual initiative and free enterprise within a framework of fair play? Is there a state of mind in this country which welcomes an extension of the Federal power until it regulates practically every detail of life, or do we crave a fifth freedom—the freedom of choice—even if, as a people, we may not always choose wisely.

We have not outgrown the Declaration of Independence as long as we insist that governments derive their just powers from the consent of the governed. What the people demand, they must have.

THE STAKE OF FREEMASONRY

Of the 56 signers of the Declaration of Independence, 15 have been identified as Freemasons. It is interesting to recall, however, that for Freemasons in America, their first Independence Day was June 5, 1730. On that day the Duke of Norfolk, Grand Master of Masons in England, signed the commission of Daniel Coxe as Provincial Grand Master of New York, New Jersey, and Pennsylvania.

It is true, as Ill. Melvin M. Johnson, 33d, suggests in "The Beginnings of Freemasonry in America" that Coxe

We have passed by the choir and its treasures, keep-

did not fully appreciate his opportunity. However, he was given authority to make Freemasonry on these shores free and independent. There was no overseas interference. No taxes were imposed. Only accurate reports were requested. Sir Alfred Robbins goes so far as to say that there would have been no Revolutionary War had the British government followed the Masonic precedent!

This tradition of liberty which Freemasonry upheld nearly fifty years before July 4, 1776 means, even today, faith in the common man, faith in the dignity of the

individual, faith in the awakening peoples of the world who insist that when this war is over, there must be a just and durable peace. Freemasonry in England, Canada and the United States stands solidly behind the ideals of this charter of the free. Governments are not to be imposed upon any people except as a temporary emergency. Each nation must order its own life. Government anywhere must derive its power from the voluntary consent of a free people. This is a truly Masonic principle.—M. H. L.



IN JERUSALEM

Masonry in Jerusalem is carrying on following several years of difficulties beginning about 1937, when civil disturbances tended to make the holding of meetings unwise if not actually dangerous at times. During that period the Mark Lodge of King Solomon's Quarries, under the jurisdiction of the District Grand Lodge of England, had to hold underground meetings with the air of armed guards. In 1942 eight candidates were advanced. The Lodge of King Solomon's Temple, No. 4611, also continues successfully, as does the Chapter of the Temple of Jerusalem.

ECUADOR

Dr. F. E. Navarro Allende, 33°, Sovereign Grand Commander of the Supreme Council of Ecuador and Vice President of the Ecuadorian Senate, is visiting in the United States and also consulting physicians about some slight trouble. He is one of the leading men of Ecuador and very devoted to the cause of Freemasonry in his country.

BOTH PRESIDENT AND MASTER

The Williamsport (Pa.) Consistory Bulletin, A.A.S.R., calls attention to the fact that of all the Masonic Presidents of the United States, George Washington is the only one to be inaugurated while Master of his lodge. It was on April 30, 1789, that he became President and, at that time, he was charter Master of Alexandria (Va.) Lodge No. 22.

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The Craft at Work

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GRAND MASTERS OF ENGLAND

The late Duke of Kent who was Grand Master of the United Grand Lodge of England at the time of his tragic death, had held that office only a little over three years. This is the shortest tenure of this office on record. The longest such record is that of the Duke of Connaught who remained as leader for 38 years (1901-1939).

The next longest tenure of office as Grand Master in England is that of the Duke of Sussex, which lasted 30 years (1813-43), followed in length by that of the late Prince of Wales who became King Edward VII (27 years) and that of the second Earl of Zetland (26 years). The Earl de Grey and Ripon ruled four years. There have been only these six Grand Masters of the United Grand Lodge of England in the course of 130 years, four of them having been Royal Princes whose combined rule of the Grand Lodge covered nearly 100 years.

The Shrine hospitals are located as follows: Shreveport, La.; Twin Cities, Minneapolis-St. Paul, Minn.; San Francisco, Calif.; Portland, Ore.; St. Louis, Mo.; Montreal, Canada; Springfield, Mass.; Chicago, Ill.; Philadelphia, Pa.; Greenville, S.C.; Honolulu, Hawaii; Spokane, Wash.; Salt Lake City, Utah; Winnipeg, Canada; and Lexington, Ky.

MARK NORRIS

Mark Norris, Grand Master of the Grand Encampment of Knights Templar from 1937 to 1940, died at his home in Grand Rapids, Mich., May 31, 1943, after an illness of several months. He was 85 years of age and had been active in Masonic work since 1900, when he was raised in York Lodge No. 410, of Grand Rapids, becoming a 32nd degree Scottish Rite Mason the same year. He was knighted in De Molai Commandery No. 5, K.T., in 1902, and was Grand Commander of the Michigan Knights Templar in 1917 and Grand Standard Bearer of the Grand Encampment in 1923. He was

85 years of age and had been active in Masonic work since 1900, when he was raised in York Lodge No. 410, of Grand

Rapids, becoming a 32nd degree Scottish

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Templar in 1917 and Grand Standard Bearer of the Grand Encampment in 1923. He was

crowned 33d Degree Honorary Member of the Northern Masonic Jurisdiction of the Scottish Rite in 1907.

Mr. Norris, prominent in Michigan legal circles, received his law degree from the University of Michigan in 1881, and was at one time president of the Michigan Bar Association.

RHODE ISLAND

Ralph Simpson, 32d and Knight Templar, of Pawtucket, has been installed as the 89th Grand Master of Masons in Grand Treasurer Arthur S. Vaughn, Rhode Island. Other officers include Past Grand Master, and Grand Secretary Harold L. McAuslan.

The Service Contact Committee of What Cheer Lodge No. 21, of Providence, R.I., displays Masonic spirit in its slogan "Let's Serve Them While They Serve." This committee writes letters regularly to the members of the lodge who are with the Armed Forces.

SHRINE MEETS IN JULY

AT CHICAGO

The 69th session of the Imperial Council, A.A.O.N.M.S., will be held at Chicago, Ill., July 6th, 7th and 8th, in a shortened session due to war conditions. Imperial Potentate Albert H. Fiebach reports a gain in Shrine membership during the past year and that the Hospital Life Membership drive was an outstanding success.

The Mystic Shrine was organized in New York in 1876, in the Masonic Temple. However, its legend dates back to 656 A.D. when, at Mecca, Arabia, Kalif Alee, the cousin and son-in-law of the Great Islam Mohammed, instituted an order as a vigilance committee to punish those who escaped justice. It also aimed to promote religious tolerance. In 1330, there were revivals at Mecca and Medinah when Hafiz, the great Persian poet, joined the order.

In 1776, at Ingolstadt, Bavaria, Adam Weeshaup, a Rosicrucian and professor of law in the university of that town, revived the order, which was influential during the French Revolution.

It is claimed that the ritual now in use is a translation from the original Arabic, found in the archives at Aleppo, Syria. From there it was brought to London in 1860, by Risk Allah Hassam Effendi.

In 1870 and 1871, William J. Florence, a distinguished actor, visited Europe and, while in Marseilles, France, met the Arabian Consul and joined him and several high ranking Masons in attending an entertainment resplendent with gorgeous costumes, scenic effects and weird music. This so impressed Mr. Florence, that he traveled through the East and, at the end of two years, returned to America bringing with him the ritual. He and Dr. Walter M. Fleming

founded the present organization of which the latter was the first Imperial Potentate, serving for twelve years. Both of them were members of the American and Scottish Rites.

Today there are 159 Temples in the United States and Canada and one each in Mexico, the Canal Zone and the Hawaiian Islands.

THE ROYAL

MASONIC INSTITUTIONS

At present 931 boys are benefited by the Royal Masonic Institution for Boys at Bushey which, on June 9th, celebrated its 145th anniversary. It is hoped that a sum of at least £100,000 may be obtained for support of the school this year, because the assured income amounts annually to only £13,000.

The Earl of Harewood, Grand Master of the Grand Lodge of England, is president of the Institution. Among the thousands of boys assisted through the years have been young sons of Masons who have been war victims, these lads having numbered 460 since 1910. Boys at Bushey are fully maintained, clothed and educated; a further number of lads receive grants for out-education, and deserving older boys are aided in receiving higher education.

The 155th anniversary festival of the Royal Masonic Institution for Girls, located at Rickmansworth, was held in London, early in May, with Brig. Gen. C. L. Norman, Provincial Grand Master for Somerset, presiding. Total donations for the school's maintenance came to £88,271.

ENGLISH ROYAL ARCH MASONRY

The Quarterly Convocation and annual investiture of officers of the Supreme Grand Chapter of Royal Arch Masons of England was held in May.

The unexpected absence of the Earl of Harewood, First Grand Principal, was due to the sudden illness of his aged mother. Also absent was General Sir Francis Davies, Second Grand Principal, so the Rev. Canon Hubert Curtis, Third Grand Principal, presided, in spite of his venerable age of 92 years. Re-appointments and promotions of officers were announced, the three Grand Principals remaining the same.

BOOK BURNING ANNIVERSARY

In observance of the tenth anniversary of the burning of books in Germany, the Library of Congress in Washington, D.C., and several libraries throughout this country in May put on exhibit a number of volumes by world-renowned writers, which were representative of the thousands of books banned and burned by the Nazis, not only within their own borders but in the occupied territories. At the Library of Congress one case in the exhibit contained prints by Kathe Kollwitz,

who during her 70 years in Germany (and it is not known today whether she is alive) defied the old Imperialism and the new Nazism and expressed her warm sympathy for human suffering in her work as an artist.

Among the authors represented in the display at the Library in the Masonic Temple in Detroit, Mich., were Spinoza, Lessing, Heine, Thomas Mann, Upton Sinclair, Jack London and Helen Keller, to mention only a few.

EARLY MISSISSIPPI MASONRY

Freemasonry was an important force for morality and culture in the raw, newly rich Natchez area in Mississippi at the opening of the 19th century, according to Allen Cabaniss, Historian of the Grand Lodge of Mississippi, who gave his report at the 125th annual communication in February, 1943.

His chief source material was in four handwritten, manuscript minute-books of old Harmony Lodge No. 7 (now No. 1) which are in the office of the Grand Secretary in Meridian. These records cover the nine years from 1802 to 1811.

The Harmony Lodge charter was granted by the Grand Lodge of Kentucky in 1801, but because of difficulties of communication and travel the first meeting was not held until March 12, 1802, at Natchez, when Seth Lewis of Massachusetts, a lawyer and Chief Justice of the Mississippi Territory, was installed as Master. It is not definitely known where Judge Lewis was made a Mason, but it was during the interval from 1787 to 1801. He was a brother-in-law of Maj. Isaac Guion, who commanded the forces in Natchez, in 1797, when the Spaniards withdrew. Major Guion was a member of Military Lodge No. 58 of the U.S. Army.

Samuel Postlethwaite was installed as Secretary of the lodge. He was a Past Master of Lexington Lodge No. 25, under the Grand Lodge of Kentucky, a leading merchant in Natchez, the son-in-law of the eminent leader, William Dunbar, and captain of the artillery in the local militia. The original minutes are in his handwriting and signed by him.

Harmony Lodge was the only one in the territory until 1811, when Madison Lodge No. 21 of Huntsville, Ala., began its work.

Among famous Masons in the lodge was Andrew Marschalk, called "the Benjamin Franklin of Mississippi" because he was the first printer in the region. Although he had studied for the ministry of the Dutch Reformed Church, he was never ordained. He came to Natchez from New Jersey in 1798, and was initiated in 1805. A historically valuable man was Joseph E. Davis, initiated 1817, who was elder brother and guardian of Jefferson

Davis and a great influence in the latter's life.

One of the most important visitors at the lodge meetings was Governor William C. C. Claiborne, member of Holston Lodge No. 33, under the Grand Lodge of Tennessee, a close friend of John Adams, Thomas Jefferson and John Sevier. He was the first state governor of Louisiana.

THOMAS STARR KING

If there is anyone today in America who stands unmoved in an ivory tower of his own and participates not in some manner in the vital action taking place throughout the world, Thomas Starr King probably would like to speak to him. Thomas Starr King died in 1864, but his flaming patriotism kindled many a heart in the war of his time and he is credited with saving California to the Union. He was pastor of the First Unitarian Church in San Francisco and Grand Orator of the Grand Lodge of California Freemasonry. His portrait hangs in the Capitol at Sacramento and his statue stands in the great hall in the National Capitol in Washington.

One day, during the Civil War, King came upon a man on a river steamer in Oregon, a man moodily standing apart from other occupants of the deck who were discussing current issues.

"Have you no interest in the tremendous events now transpiring?" King asked him.

"None at all," replied the man, "all I want is to be left alone."

"Don't you realize that thousands are dying fighting for the republic?"

"I have lost no one," said the man.

"Have you no appreciation for the blessings that are yours under our flag?" asked King earnestly.

"No," the man said, "all I wish is to be left alone."

Later, King told the story and said, "and that wretch stood there unmoved. . . I should have thrown him overboard, but the water was too pure."

GRANDFATHER FEATURED

Unique in Masonic annals was the April meeting of Whetu Kairangi Lodge, No. 201, in Wellington, New Zealand, because all the offices in the degree work were filled by members of the lodge who are grandfathers, when Mr. Russell-Gibson became a Fellow Craft Mason.

The social part of the evening also was devoted to the grandfather theme. A song was written to the tune of "Grandfather's Clock," which mentioned the name of each grandfather, and in the toast of the grandfathers it was pointed out that two of them were blessed with twin grandchildren.

SCOTTISH RITE FAMILY

At the last reunion of the Scottish Rite Bodies in Danville, Va., a very unusual and unique incident happened, of which they are very proud. The Lodge of Perfection Degree was conferred on three brothers and they are the last of eight Wren brothers to receive this degree.

A CORRECTION

On page 224 of the June CRAFTSMAN M.W. Clarence R. Martin of Indiana pays handsome tribute to Overseas Lodge No. 40 which will, we trust, serve to salve any irritation aroused by the editorial omission of May complained of by the writer of the letter which follows to which omission we plead guilty.—ED. CRAFTSMAN.

Providence, R.I.
July 15, 1943.

Mr. Alfred Hampden Moorhouse,
Boston, Mass.

Dear sir and brother:

Was quite surprised to read the following item in the May issue of the MASONIC CRAFTSMAN written by yourself.

"The first World War likewise discloses no purely American military lodges, but the accession of a vast number of initiates in the United States was a marked feature of that campaign".

Evidently our good neighbors to the North of us are unaware that Overseas Lodge is a product of the first World War, having been organized in the enemy's country in the Army of Occupation, Coblenz, Germany, and has been perpetuated in Providence. Our membership a few months ago was approximately 750, all of whom are veterans of the first World War, then at the annual communication of our Grand Lodge in May our Charter was amended in order that we may accept applications from those serving in the armed forces in World War 2, which is the only way we could agree upon in order to perpetuate the Lodge.

In Germany we made Masons of such soldiers as Lieut. General John A. Lejeune, formerly commandant of the Marine Corps; Major General Edward F. McGlachlin, American Artillery commander during World War 1; Major General Frank Parker, Commander 1st Division and many other distinguished soldiers.

We have members in nearly every state in the union and have had in many foreign countries, with nearly 100 members in the present conflict.

It was my pleasure and honor to have been the organizer of the Masonic Club of the Third American Army as well as Overseas Lodge at Coblenz.

Fraternally yours,
W. S. SOLOMON.

Reports have been received that Masonic work in the Blue Lodges through-

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out the Territory of Alaska is increasing rapidly, with many lodges meeting weekly, in afternoon and evening sessions, in order to confer the Symbolic Degrees in an impressive and satisfactory manner. This activity no doubt has been aided by the stationing in Alaska of members of the Armed Forces of the United States.

The six Zintgraft brothers of San Antonio, Texas, were initiated the same evening into Anchor Lodge No. 424, and the lodge believes it will hold this distinctive record unmatched for years to come in Texas Masonry. The meeting was so large that it had to be held in the auditorium of the Scottish Rite Temple. Rogers Kelley, Grand Master of Texas Masons, and an officer in the Army Air Corps, conferred the degree on one of the brothers. Presiding Master is Forrest D. Morrow.

The six Zintgraft brothers are Alfred Clifton, William Christian, Mark Riebe, Clarence Olney, Frederick John, and Douglas Herman. Another brother, James W. Zintgraft, is already a member of Anchor Lodge, as is Claude Fell, a half-brother.

There is only one set of Scottish Rite Bodies in the state and that is at Salt Lake City, the largest city in Utah. Some years ago the members adopted the plan of having a class reunion every five years, and the one held this spring was the most successful they have ever had. It occurred during the same week as the regular reunion for the conferring of the degrees. A class of 105 began the degree work and 80 received the 32nd Degree, when about 700 members were in attendance. Considering the great distances that many had to come and the gasoline rationing, this was an excellent record. More than a thousand were present at the banquet which was held at the close of the four-day session.

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The six Zintgraft brothers are Alfred Clifton, William Christian, Mark Riebe, Clarence Olney, Frederick John, and Douglas Herman. Another brother, James W. Zintgraft, is already a member of Anchor Lodge, as is Claude Fell, a half-brother.

There is only one set of Scottish Rite Bodies in the state and that is at Salt Lake City, the largest city in Utah. Some years ago the members adopted the plan of having a class reunion every five years, and the one held this spring was the most successful they have ever had. It occurred during the same week as the regular reunion for the conferring of the degrees. A class of 105 began the degree work and 80 received the 32nd Degree, when about 700 members were in attendance. Considering the great distances that many had to come and the gasoline rationing, this was an excellent record. More than a thousand were present at the banquet which was held at the close of the four-day session.

In Germany we made Masons of such soldiers as Lieut. General John A. Lejeune, formerly commandant of the Marine Corps; Major General Edward F. McGlachlin, American Artillery commander during World War 1; Major General Frank Parker, Commander 1st Division and many other distinguished soldiers.

<p

THE KEYSTONE OF FREEDOM

The American system is a triumph of individual initiative and private enterprise. It has provided economic freedom and a democratic form of Government. As a matter of fact, these two have gone hand in hand and will rise or fall together.

America became known as the land of opportunity, as a refuge for the down-trodden of the old world. Here was established the first great experiment in individual enterprise, under which each person within bounds of the social order is the master of his destiny and has the opportunity to rise to the highest rung of the ladder by sheer force of ability, character, and vision.

This is well epitomized by our forefathers, who by overcoming starvation and the perils of the wilderness developed the capacity that enabled them to deal with stern reality, and through their energy, daring, and vision laid the foundation for the American system. That this principle continues to operate is shown by the fact that practically all of the heads of large business enterprises in this country worked their way to the top.

Freedom of enterprise is the keystone of all freedoms as it provides opportunity for the individual to develop according to his capacity and to receive rewards, under competitive conditions in accordance with his contributions to Society. The release of individual energy and initiative under such a constructive stimulus is the key to progress. It is the secret of the unmatched achievement of the American

system. Free enterprise provides opportunity for the fullest expression of the human spirit and individuality, when accompanied by a sense of duty and personal responsibility to the social order. Without the freedom of enterprise, the Atlantic Charter Four Freedoms, as well as all others, would disappear virtually overnight. For the only alternative to individual enterprise is collectivism, the very nature of which destroys all freedoms in its demand that the people give undivided allegiance to an all-powerful State.

It is highly significant that practically all modern progress has been initiated under private enterprise in liberal democracies. The greatest menace to an advancing civilization is the paternalistic spirit of the Government, which has been greatly aggravated during the past decade.

The advance of society and the growing complexity of our economic system have naturally been accompanied by a growth in Government services, such as schools, roads, health, and protection of life and property. But beyond these basic services there have prevailed, even in peacetime, multitudinous bureaus and commissions engaged in the regulation of industry, agricultural labor, commerce, and finance, as well as a steady invasion into the field of private enterprise. We have reached the stage where the individual is encouraged to pack up his troubles and leave them at the doorstep of Uncle Sam. Such a policy not only has a demoralizing effect upon the people, but places a terrific strain on our economy.

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[July, 1943]

Every special favor asked of the Government for protection against the vicissitudes of life—whether it be by labor, farmers, businessmen, bankers, or professional groups—imperils the liberty of all the people. With Government aid goes Government control, and unless checked there grows up a Frankenstein bureaucracy that saps the vitality of the country.

Before taking the road to serfdom we should fully realize what the consequences are of selling our birthright for a mess of pottage. Collectivism or state socialism follows in general a prescribed pattern. The State becomes supreme. To maintain its authority it must control all avenues of thought and expression, including the schools, the church, the press, and the radio—for the people must be imbued with the unity of ideals and action. There can be no opposition or dissension as this would weaken the power of the State. Hence the Constitution and the Bill of Rights, which guarantee individuals protection against Government abuses, would be scrapped and instead the individual would be compelled to give absolute obedience and allegiance to the State. For a political crime a person could be imprisoned on suspicion, kept in jail or in a concentration camp without a hearing, tried without counsel and sentenced without right of appeal. The individual would be submerged while the hope, faith, energy, and ambition of the people would be symbolized in the "leader," who would be the spiritual and political head. His decrees would be enforced by a huge bureaucracy and secret police. The State would have complete charge of the lives of the people, while the children would be the wards of the Government. There would be a compulsory labor front, with no collective bargaining and no free labor unions. Labor questions would be settled by the henchmen of the dictator with neither the employee nor the employer having any choice in the settlement. The teachers would be under oath to teach the new order "ideology," while all books that referred to freedom would be burned, and all curricula would be in keeping with the objectives of the State. The church would be under attack, religion ridiculed, and the cross replaced by the State emblem. The home, which is one's castle under Anglo-Saxon law, could be invaded under the slightest pretext. Newspapers and magazines would be under the strict control of the authorities, and would largely contain reports about the State and its officials.

In return for the surrender of one's liberty, the State would provide employment and subsistence of a sort. But

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a person would be forced to accept the job offered, and there would not be the opportunity for advancement that has prevailed in this country, nor for one's children to improve their lot. The whole population would be reduced to a common level and life would become a monotonous drudgery. The people would live on their knees in darkness and fear. There would be no tomorrow for the chains would have been forged and the power of resistance crushed. This, then, is the price that is paid when freemen barter their independence for Government bread.

The danger is not that the American people would deliberately choose the road of regimentation, but rather that a large part of our population may be deluded by the demagogues into believing that the Government can guarantee them security and an abundant life without working for it. The resultant burden of such an undertaking would be so crushing that private enterprise would break down and the Government would take over control.

Any change in the essentials of our economic system is a backward step toward communism and state socialism. But it is inevitable that when a country has swung to the extreme of state socialism, there is only one direction in which it can go in order to survive, and that is back toward the principles underlying private enterprise. Russia, which embodied all the principles of communism with the establishment of a classless society with its doctrine of providing for each according to his needs, found this to be true. In her desperation, to stave off wholesale starvation before the war, Russia was compelled to revamp her sys-

tem and to adopt the method of "differential rewards," with the consequence that in the pre-war period there was much more of a spread in wages between the skilled and unskilled workers than in this country. The "intelligentsia"—the scientifically trained and professional workers—became a privileged class who received better pay, wore better clothes, and had more comforts than the others. So in little more than two decades, after having gone the whole distance of communism, Russia was again headed toward the principles of private enterprise.

So in our eagerness for reform and for security, let us make sure we do not pull the temple down on our heads and surrender the principles which required centuries of struggle to attain, and are the only ones that can provide us with an abundant life and individual liberty.

As we face grave and challenging problems, it is encouraging to note that the greatest progress in the world's history—including the foundation of Christianity, the Crusades, the Renaissance, the Discovery of the New World, the Industrial Revolution, and the Golden Age of Literature—occurred in critical times. Daring and resourceful men rose to the occasion and lifted the spirit of the people. They followed their destiny without reckoning the cost, and paved the way for the freedoms we enjoy today.

In the forefront of our objectives for the post-war period must be freedom of production, for this is the source of jobs for the workers, income for industry and revenue for the Government. Our resources and facilities should be put to the fullest use, and men of enterprise and vision should be given the incentive to embark upon risk-taking ventures so that we may build a dynamic economy, with its accompaniment of economic and personal freedom.

The lamp of liberty is burning low today as the clock of social progress is turned backward by hundreds of years. The eyes of the world are turned to us for leadership. In dedicating our lives and treasure to mankind for the Four Freedoms of the Atlantic Charter, let us be sure that we preserve our liberties at home, for it would be a futile gesture to carry the torch unless our liberties are secure within our own borders.—New England Letter.

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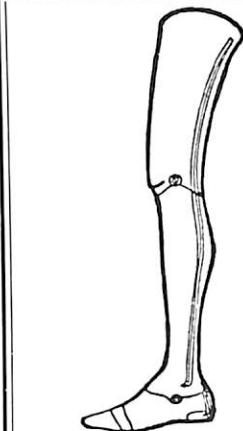
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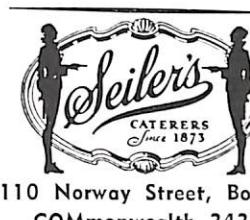
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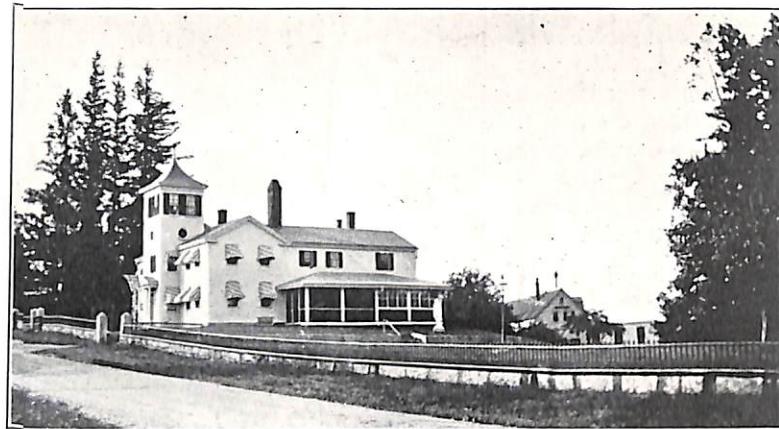
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